

CLAVIS FIDELIS
OR
THE KEY
OF
FAITH

Written in Latine by JOHN ELLIS
D. D. and Rector of *Windsor*
in the County of *Oxford*

AND

Propounded by him in Publick Lectures
on the Apostles Creed, to the Students
of *Harts Hall* in the University
of *Oxford*.

Faithfully translated into English
for the good and benefit of the Ingenious
Reader, as an help to build him
up in his most holy Faith.

1 Tim. 4. 13.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

CAMBRIDGE.

Printed by *John Field*, Printer to the
University. 1668.

CLAVIS OR THE OF FALSH

Written in Latin by John Blair
D.D. and Rector of Wotton
in the County of Oxford

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Printed by J. Smith, in the Strand, 1708.

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To the Right Worshipful
The VICE-CHANCELLER,
And to all other the Reverend Ma-
sters and Heads of Colledges
in this University of
CAMBRIDGE;

W. F. *Wisheth* all increase of the true
Grace of Christ, and the blessed fru-
ition of the Glory of God in Heaven.

Right Worshipful,

Humbly beseech you
to pardon my bold-
ness in presenting
these rude and unpolished lines
to your learned views: You
whom God hath set on high,
and like Stars of the greater ma-
gnitude which shine forth

The Epistle

more bright then others; or like
as the Celestial Signs moving
in their own proper Sphere,
govern the several parts of
mans body: so in like manner
you Reverend Doctors and
Heads of Colledges, moving in
your Sphere, do Superintend
and govern the whole Body of
this Famous University, being
under your Care and Tuition.
I had not presumed to present
this small Tract to your Wor-
ships, if that of the Poet had
not came into my minde, *Au-
daces fortuna juvat*: whereupon
rushing on you unawares, and
at an adventure, I beseech your
Worships pardon, and that you
would be so far pleased as to
grace

Dedicatory.

grace this small Treatise with
your favourable acceptance;
which contains in it certain ob-
servations upon the Apostles
Creed; or as the Author there-
of *John Ellis* a Reverend Doctor
of Divinity styled it, (*Clavis Fi-*
dei) the which in a Translation
from *Oxford* to *Cambridge*, hath
in a short space learn'd in plain
English to speak its mother
tongue; and I rather implore
your patronage and protection
of it then any other, by reason
of the calumnies and aspersions
that some may cast upon me
the Translator thereof, (*qui nun-*
quam gradum suscepi). and al-
though I was no Scholar
brought up at the University,

The Epistle

yet à teneris unguiculis, even from my tender years I have ever bin a lover of learning, and a Scholars servant, there being about thirty and nine years expired since I was first a servant to Mr Thomas Buck, at the Art of Printing: but having had a long vacation from my employment of composing letters (in that late and epidemical time of Plague and Pestilence) I began to consider with my self how to spend my time to the best advantage, and taking this small Book into my hand, and here and there perusing it, (I did at last assay to translate it, the which through Gods assistance I have finished,

75V ε Δ ed,

Dedictory.

ed, and exposed to publick view. And now at length hoping of your Worships favourable acceptance and patronage of it, your unworthy servant shall ever be paying that which is but his duty to do, the debt of gratitude and thankfulness to you, though never to the full: *Si ingratum dixeritis, omnia dicitis*; for as one well spake, *An ungrateful man is no man, but an enemy to God and man*: but your humble servant hopes that your Worships shall have no cause to say so of him, nor yet suspect him to be guilty thereof: but he shall ever pray to Almighty God, that he would so water your studies

The Epistle, &c.

with the dew of his heavenly
benediction, that after this
painful life ended, he would
translate you from hence into
the Kingdom of his dear Son.
The which he prays for, who
is, and shall ever remain,

Your Worships

most humble and

obedient servant

William Flower.

To the Courteous Reader.

I Here propose to thy view this small Treatise; the which if thou wilt bestow the pains to read, thou wilt finde much matter comprized in few sheets; and I doubt not, if thou readeest it with understanding, but that thou mayest finde many things contained in it which may be of no small advantage to build thee up in thy most holy faith: For without faith (as the Apostle S^c Paul intimates unto us) it is impossible to please God. It may be styled a Breviary, or certain short observations upon the Apostles Creed; or more properly, The Key of Faith: wherein many mysteries of faith are opened and made evident to thy understanding. And as a Cabinet containing in it many jewels of great value, if it be kept continually lock'd & proves to be of little or no use to the owner; in like manner, this book, if it had remained still in the original, had been of as little use to thee; but now being translated,

To the Courteous Reader.

translated, and accommodated and fitted to thy capacity, this Key of Faith doth now open unto thee, and as it were unlock those mysteries of faith which were hid from thy understanding.

I have heard from the Pulpit, by one that was well vers'd in History, and a learned man, that the Proceres, or Noblemen of Poland, did use to stand up at the reading of the Creed, with their swords drawn in their hands ready to defend it, in case any should offer to oppose it; how much more then should we of the true Catholick faith endeavour *vi & armis*, as much as in us lies, to vindicate the same, for the Creed is commanded by publick Authority to be learn'd of all, even by children, when they come to years of discretion, and whatsoever is commanded in general, ought to be every ones particular concernment. For as the Nautick Chard, or Compass doth direct the Mariner that hath skill in it, (*qui oculum ad astra, manum ad clavum habet*) so steer his course aright to whatsoever place he is bound, that he runs not precipitately upon dangerous

To the Courteous Reader:

dangerous rocks or shelves: in like manner this little book may be some help to direct thee to look up to God by an eye of faith, that thou splitst not thy self upon the dangerous rocks of unbelief and ignorance; and it may by Gods assistance bring thee into safe harbour, even to heaven the haven of happiness; whilst others remaining in unbelief, making shipwrack of faith and a good conscience become cast-aways. Lege ac perlege, veruntamen nē dijudica antequam perlegisti; Read it over and over, but judge not before thou hast thoroughly perused it: and if thou reapest any benefit give God the glory, for I acknowledge my self to be but a weak instrument for such a work as this: yet as near as I could, (avoiding circumlocutions or hyperbolical phrases) I have expressed the scope and meaning of the Author verbatim. There is contained in this small Tract the mystery of the Trinity explained, so far forth as is necessary for thee to know, and likewise many excellent observations upon the Incarnation of our Saviour, with
the

To the Courteous Reader.

the manner of his crucifixion expressed
ad vivum, to the life, and in all the other
Articles of the belief being briefly hand-
led, thou wilt finde many excellent obser-
vations, much comprized in few words.
And to conclude, I wish that these preci-
ous truths were imprinted in our minds
as well as in this book, the which God
grant. Courteous Reader, Farewell in
the Lord Jesus.

W. F.

The

The Key of Faith.



Even as the river that watered Paradise was divided into four heads; so in like manner is the doctrine of the Church: to wit, The Apostles Creed, the Decalogue, or ten Commandments, the Lords Prayer and the Sacraments.

First, we are to live in the Church by faith. Secondly, to come unto the rule of life by precepts. Thirdly, lest we faint, we are to take heed by prayer; and when notwithstanding all these, we are yet weak, we are to have recourse to the seals of grace; which are the Sacraments.

First, faith is necessary. *Without faith it is impossible to please God, Heb. ii. 6.* For the sum of faith is contained in the Apostles Creed, or Symbol. It is called a Symbol, because it is a token or mark by which Christian Souldiers are discerned

cerned from others: or $\delta\alpha\mu\acute{\iota}\tau\epsilon\varsigma$ $\sigma\upsilon\mu\beta\acute{\alpha}\lambda\lambda\epsilon\sigma\theta\iota$, from contributing, as if it were compiled and composed by the Apostles. However it is said to be the Apostles, because it comprehends the sum of the faith which the Apostles preached. We are to search the Scriptures, and to beleeve those things which are contained in them: but above all, the ~~scriptures~~ and fundamental places which are simply necessary. *S. Austin* writes, they are to be blamed, not to be listened to, if perhaps there be any such that should say, How knowest thou that those books which are ministred to us by men, are the minde of the onely true and unerring God: for that for it self it is chiefly to be beleeved. Notwithstanding there are enough $\kappa\alpha\tau'\alpha\lambda\omicron\gamma\epsilon\iota\alpha$, evidences, which evince and clear it, that the Scripture is inspired from God: whereof these are the most choice; The authority of the writers, who were in an extraordinary manner called and sent forth. The majesty of the doctrine. The amplitude and clearness of the miracles. The truth of
the

*Lib. 6.
confess.
cap. 6.*

the prophecies. The sanctity of the Bible: nothing is here to be found dissonant to piety and truth; nothing of contradiction. And to add to this, the sublimity of the mean style, and the sublime humility. To conclude, the harmonious truth of either Testament: that which lieth hid in the Old, is manifest in the New.

But the Symbol or Creed it self, which is taken out of the Scriptures, containeth in it twelve Articles, and is as it were the zodiack of a Christian. But these may be reduced to four parts: The first concerning God the Father, who hath made all things. The second concerning God the Son, who hath redeemed mankind. The third, concerning the H. Ghost, who hath sanctified the faithful. The fourth, concerning the Church and its priviledges, which the Lord hath communicated to it.

A circle in heaven wherein the twelve Signs are.

But some one may say, The works of the Trinity which have a reference to the creatures are undivided, common to all the three Persons, how cometh it then

then to pass, that creation is attributed to the Father, redemption to the Son, sanctification to the H. Ghost.

Answ. This cometh to pass, not to exclude, but to distinguish between the Persons, and the order of their acting. Omitting these, let us come to the Articles themselves.

The first is, *I beleeve in God the Father Almighty, Creator of heaven and earth.* It is said *I beleeve*, not *we beleeve*; because every one ought to have a special faith of his own, explicit not implicit, or taken upon trust. We cannot see well with other mens eyes, neither is it sufficient to have an opinion in divine matters.

*Lib. 6.
Analys.
fidei.
cap. 13.*

The disputation of *Gregory de Valentia* is of no force; in which he thus asserts concerning a man that is not Theologically learned: That if he prefer the Romish Church for its outward authority before the Reformed, then God shall have nothing to object against this illiterate man in that most dreadful Tribunal: for God doth not require of him

this,

this, that he should come to the knowledge of the truth by searching into the doctrine, since that he understands not Theological controversies. These things saith he. But let him say what he will, every one certainly ought to hold the substance and saving sense of the Articles, although not all the most difficult circumstances of questions from thence arising. But now to beleeve, is not onely to know and give assent to those things which are propounded in the Gospel, but also to acquiesce and rest satisfied in them. It is not all one to beleeve a God, and to beleeve God, and to beleeve in God. In the two first senses sinners and devils do agree, the third sense none attain to, unless they be such who have faith formed in them: in this manner to beleeve is to go into God by good works, saith the Master of the Sentences.

*2 Sent.
Dist. 23.*

To beleeve a God, is to know there is such a God. To beleeve God, is to confess that he is true: but to beleeve in God requires application, that he is my

B

God.

These arguments that are drawn from nature do prove that there is a God, which notwithstanding are common to Scripture also, to wit the most beautiful order of the creatures, as the heavens declare the glory of God, Psal. 19. 1. the understanding of man, the knowledges of principles, and the knowledge of this principle, That God is, Rom. 1. 19. the tremblings of consciences in sinners, the rewards of good men, the punishments of the wicked, the political order, the heroick virtues, the invention of arts, the prediction of future events, the end and profit of all things, the impossibility of the progress of causes without end. It may be proved likewise out of Scripture, well nigh by infinite testimonies, by divers apparitions, by stupendious miracles, by the writings of the Prophets, and by the admirable event of things. He therefore that denies that there is a God, is not void onely of reason, but sense also, as *Avicenna* is reported to have said. It is manifest therefore that there is a God, now let us see what he is.

God cannot be defined, because he is immense; he may be described Philosophically and Theologically.

Philosophically, God is a Spirit, sufficient of himself, and the cause of all good.

Theologically, God is the most perfect being, one in essence, three in Persons.

The Theological description differs from the Philosophical, first in perfection; for it adds something unknown to nature concerning the Trinity, and unfolds or explains that which is known to nature. Secondly, in effect; natural knowledge renders men onely inexcusable; Rom. 1. 20. but supernatural knowledge is saving; hence then the true God differs from the gods of the Gentiles, in Attributes, Persons, Works. In Attributes, because they are not rightly and entirely understood by them that are without the pale of the Church. In Persons, because the Gentiles are ignorant of the Trinity. In Works, because the wonderful works of God, and

and especially that of the Redemption, are not perceived by them who are out of the Church.

But now omitting other proprieties, which amongst Schoolmen are handled at large, I will first shew, that God is one: *the Lord he is God; there is none else besides him*, Deut. 4. 35. Furthermore, chief Majesty is competent to no more but one. None can be the most perfect, unless he be but one: but God contains in him all possible perfection by reason of the latitude of his essence. Yea there can be but one onely Omnipotent. And if there should be more Gods, they are all imperfect, or the rest are superfluous, both (which to say) is absurd. Besides, that which is Infinite can be but one onely; neither can there be but one first cause of all things: and to conclude, it is most necessary that the onely chief good be but one. God therefore is one, and the onely one, as Saint Bernard saith,

Yet there are many that are called *object.*
Gods. But this is done improperly either *Ans.*

by reason of a certain similitude or likeness, or according to the opinion of vain man. First, by a certain similitude, as either for eminency of nature and wisdom, as Angels; or for excellency of office, as Magistrates; or for exceeding great power, as the Devil, or for the too much indulging of it, as the belly.

Secondly, out of a false opinion of men, Idols are called Gods.

It appears therefore that God is one, now we are to shew that he is three in Persons. The Trinity cannot be proved by the light of nature, as *Thomas* teacheth against *Scotus*. Yet *Lambert* fetcheth some footsteps of the Trinity from the creatures; especially from the three faculties of the soul, the understanding, memory, and will. But these do onely produce a confused knowledge, not a distinct. God is three but not threefold, for he is a most simple being of himself; and we use the name of Trinity, not because the Scripture saith so, but because it doth not contradict it, and for the

Tho. Par.
1. q. 32.
art. 1.
.. *Sent.*
dist 3.

Wisd.
1. 1.

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the thing it self it is in the Scriptures, though not the very word, that being implied, this not exprest; and you may interpret Scripture in convenient words; especially by reason of the deceit of Hereticks, concealing their heresies for the most part under Scripture expressions.

In many places of Holy Writ, it doth evidently appear, that there are three Persons, Matth. 3. 16. The Father proclaims it *This is my beloved Son*, The Son is baptized, and the Holy Ghost descendeth in the likeness of a dove, 1 Joh. 5. 7. There are three that bear witness in heaven, The Father is of himself, the Son from the Father begotten from eternity, The Holy Ghost proceedeth from both. The Father is distinguished from the Son, but not another essence, and so of the rest. But in this matter better is a faithful ignorance, then a rash knowledge. I conclude therefore with *Robert Halcot*, a most famous Professor in our University of Oxford, who, as *Gabriel*

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Quaest.
10.

Quest. *Basil* relates it, saith thus modestly
 10. Do.
 2^o term 1.
 sent. dist.
 13. qu.
 11.

Digne loqui de Personis

Vim transcendit rationis

Excedit ingenio.

Quid sit nasci, quid processus,

Me nescire sum professus.

Thus Englished.

To speak condignly of the Persons three

Transcendeth reason in a high degree,

It doth exceed all wits,

What it is to be born, what the process,

I understand it not I do profess.

^a *Aliis*
 proceeding.

Obser. Some one perhaps may say, that the

Ans. three Persons are not essence. But this

Object. is true of a finite essence onely. More-

over, that where there are three and

one, there are four; but in God there are

Ans. three Persons and one essence, yet they

Object. are not really distinct. But it may be ob-

jected, that their essences are distinct

Ans. whose operations are distinct. We an-

swer, that this is to be affirmed onely of

persons that have a finite being. The

first Person then of the Trinity is called

the Father. The name of the Father

spoken sometimes personally by way of distinction from the Son, and sometimes essentially in reference to the creatures, for the whole Divine essence.

The first Person is called Father, either in respect of Christ, or in respect of us. Or like as *Durandus* sheweth, he is the Father of all generally, the Father of Christ singularly, and the Father of the elect especially.

Credo in Deum, I beleeve in God.

It refers not onely to the Father, but also to the Son and Holy Ghost: and the Father is called omnipotent, not excluding the other Persons.

God is omnipotent, because he can do all things, what he pleaseth, all things that do not imply a contradiction, and which are not repugnant to his nature: and because he doth all things without difficulty, or by his beck onely, because he alone hath power of doing all things, and for that he is the Author of all created power.

If it be said, that God cannot die, *fin*, *object*, *lye*. We answer, God can do those *Answ.* things

things which imply power, but nothing that argues impotency or weakness: for this would not stand with his perfection. And if it be said, that he cannot do those things which are contradictory. We answer, that this would be inconsistent with his immutability.

I pass by niceties. This is the most principal thing, seeing that God is omnipotent, he that feareth God hath not any thing beyond that he need to fear; and if God be with us who can be against us.

It follows in the Creed, that God is the Creator of heaven and earth, that is of the whole world.

Creation is the producing of something out of nothing; it is either immediate, of the first lump; or mediate, of things produced out of that lump. This power of creating belongs to God alone, it appertains not to the creatures; because there is nothing presupposed in that work, which is capable of disposition by the action of the instrumental agent; as *Thomas* sheweth touching the

the manner of the emanation or proceeding of things from their first principle. And assuredly *Suarez* in his *Metaphysical disputations*, and *Pererius* in his book of *Natural Philosophie*, prove this thing very notably. It may be demonstrated out of Scripture, that the world was created by God, and by natural reasons also: for there is no infinite progress of causes and effects in nature, and the world is the first and most excellent effect, therefore it is from the first and most excellent cause. The Philosophers err therefore, who either with *Aristotle* dream of the worlds eternity, or suppose with *Plato* an uncreated matter, or with *Democritus*, *Leucippus*, *Epicurus*, bring in atoms, and a concurring of them by chance. *Hermogenes* errs, who affirmed the world to be co-eternal with God, and the Stoicks who feigned two beginnings.

But the Philosophers object, if the world be not eternal, God did not always govern it: therefore he was sometimes idle. We answer, He was not therefore idle.

Ans.

idle. But what then did he do? It may be said, that he chose us in Christ before the foundation of the world, *Eph. 1. 4.* or as *S. Austin* answereth:

*For them that do too curiously enquire
After such things, he made th' infernal
fire.*

But every thing that hath a beginning hath his end; the world hath no end: *ergo*. Here is a distinction to be made between things that have their beginnings by a natural generation, and such as have them by creation, both which, those as well as these, God may either preserve, or reduce them into nothing. But it may be said again, that he who is lord and governour actually, is more happy then he who is such an one potentially: therefore, either the world was from eternity, or God is made more happy by the creation.

We answer, that no felicity can accrue to God from the creature, who is most perfect and happy in himself.

The world was created of God the Father,

Father, by the Son, and the H. Ghost.
All things are created out of nothing;
not out of the substance of God, nor out
of any preexistent matter.

But out of nothing comes nothing. *Object.*

This is true in a natural way or course, *Ans.*
or as proceeding from men.

But man is not created out of nothing.

It is true in respect of the next matter,
but not in respect of the first.

He created all things most wisely,
and very good.

But the Prophet saith, *There is no object.*
Isaiah 45. 1. a city that God hath not done,

Amos 3. 6. This is to be understood of *Ans.*
the evil of punishment, not of the evil
of sin.

Besides, the world was created, not
of a sudden, but in the space of six days.

In the beginning, Gen. 1. In the begin-
ning of the universe, or generality of
things, so Basil and Ambrose. Before all
created things, saith S. Austin. And it
was created for the glory of God, and
the profit of men.

*Hom. 1.
Hexam.
l. 1. de
gen. ad
literam
c. 1.*

Under creation the providence of
God

God is comprehended; God doeth his work by preserving, but not by creating things.

Boyd

W/14

In Mo-

sel. c. 12.

Tom. 3.

As there is nothing made but by his creating essence, so nothing thives without the power thereof keeping and preserving it, as *Isidore* saith.

For providence is Gods action working, whereby he doth liberally, wisely, well and powerfully preserve and govern all things for the glory of his Name, and the salvation of the godly.

Boyd

W/14

W/14

It is the action of God, for it is not an idle intation or looking on, but an effectual administration of things.

The most minute or least things are subject to Gods providence; as sparrows, hairs, worms. God is all eye, because he seeth all things, yea the most abject of them.

I Offic.
cap. 13.1

And excellently saith *S. Ambrose*. It is not an injury and disparagement to God to have made the most small things, much less disparagement is it to him to govern them being made. God doth act most freely. God is not subjected to necessity, but necessity to him.

The

The *Stoicks*, who tie God to a fatal necessity of causes: God doth all things wisely, to certain ends, contrary to that of the *Epicureans*, who affirm that all things come to pass by fortune. Chance and fortune are words used by the unlearned, saith *S. Basil*, nothing comes by chance in respect of God; but in regard of us, and *S. Austin* doth acknowledge, that he did in to use the name of fortune so often in his writings: God worketh powerfully, and cannot be hindered by any might, bound by any law, wearied by any impotency or weakness: God doth all things well, because he is the best; out of the most evil things he bringeth good, and maketh use of evil things to a good end: But the providence of God is either universal or particular. That of the Apostle, *1 Cor. 9. 9. Doth God take care for oxen?* is not spoken absolutely, but comparatively; that God hath not the like care of beasts that he hath of men; his care towards men is greater.

*Conc. 8. in
Psal 32,
Lib. 1.
Retr. c. 1.*

Neither is it any obstacle that many *objects*.
things

Ans.

things are so confused, Confused things are governed by God, but not confusedly, and in the seeming confusion there is some order. Neither doth the inconstancy of weather hinder any whit, for snow, hail, ice, they do his will. It becometh us to admire the works of God, but not to search too curiously into them. Neither do monsters and natural defects hinder. These are *monstra*; the transgressions of nature, according to *Aristotle* his fourth book of the generation of animals. They forsake not the order of the universal cause, but of the particular only; or according to *Thomas*, they fall short of the ultimate or last end, which is the perfection of the thing generated, but not of their nearest end: for nature still worketh and finisheth somewhat at the least.

And if any one doth speak concerning sins. We answer, that sins are not actions, but are accidental to actions, which are good of themselves and from God likewise. But some one may say,
sins

sins happen by the providence of God.
 It is true, by the providence of God per-
 mitting, determining, directing them to
 the best ends, but not effecting, or being
 the procuring cause of them. Let them
 be confounded, who do think or imagine
 God to be the Author of evils or wic-
 kedness: this is the vote or wish of *Da-*
mascen. And if it be said, that the same
 evil work is attributed both to God and
 the sinner; as the selling of *Joseph*, or
 the crucifying of Christ. We answer,
 that this is done in a diverse respect; it
 is attributed to the sinner, as it is an evil
 work, but to God as it is a good one.
 This is the reason of that common simile
 of a horse-man riding on a lame horse,
 its halting or lameness proceeds not
 from the horse-man, but from the horse
 it self; *Joseph's* brethren sold him out of
 malice: God permitted this out of mer-
 cy, lest he should have been slain; for
 his own glory, and for the great advan-
 tage and profit of his servant. The Jews
 crucified Christ out of ill-will, God the
 Father permitted this out of his greatest
 good

Lib 4. de
 Orthodica
 xa fide,
 c. 204

good will towards men. Judas betrayed Christ out of covetousness; our heavenly Father out of love.

They err, who affirm that God doth incline and force the will of the wicked to commit great and grievous sins; to have formed man in his mothers womb with a perverseness of nature, and a necessity of sinning; or to this end to have created *Esaú* to lead a wicked life, or to move a thief to kill the innocent, and him that is not prepared to die. This is most certain, that God doth not approve of wickedness; neither is he the cause of it: yet all things subject themselves to his providence, all his creatures, rational or irrational, all events, good or evil. But his principal care is of his elect. His providence in respect of them is most special. We should do well therefore to be patient in adversity, thankful in prosperity, and hope for the future. For our God is omnipotent good and true.

Hitherto of the first part of the Creed, the second follows, which is concerning

cerning faith in Christ in these words:

And in Jesus Christ his only Son our Lord, &c.

The second Person is true God, not mere man, otherwise he were not the object of our faith. He is called Jesus in the Hebrew *ישוע* or *ישו* that is a Saviour, because he saveth his people, *Matth. 1. 21.* This name *Jesus* is honey in the mouth, melody in the ear, a jubile or rejoycing in the heart. Others have had this name *Joshua*, a Captain or Leader, and *Joshua* the High Priest: But they by the imposition of men, *Jes* by the denunciation of an Angel. Those were saviours by a figure and typically, but Jesus truly and in his own nature. They brought corporal good things, and Jesus spiritual. They were ministers or servants, He the Master. Jesus is a Saviour *εὐδοκῶν*, or superlatively, He alone saveth excluding the creatures. There is no other name given under heaven, whereby they may be saved, *Acts 4. 12.* He saveth from the evil of sin, and from the evil of punishment:

*Jeschuah:
Jeshua:
Jehoshua:*

the cause being taken away the effect ceaseth: let therefore every faithful soul rejoyce and say, O Jesu be thou to me a Jesus, or Saviour.

Secondly, our Mediator is called *Xristos*, *unctus*, anointed; a *gelus ungo*, to anoint; but in Hebrew he is called *Maschiach*. And as he hath his Hebrew name *Jeschuah*, because he was to be the Saviour of the Jews; so he hath his Greek name *Christ*, because he was to be the Saviour of the Greeks, that is of the Gentiles and other nations: for all the Gentiles were called Grecians as *S. Austin* saith, because from the time of *Alexander* the Great, the Greeks having the rule almost over all nations, did propagate their tongue together with their Empire. As the Prophets, Priests and Kings were wont to be anointed, so likewise Christ was anointed, although not in regard of the signe outwardly, and ceremonially, yet in respect of the thing signified, inwardly and really. He was anointed, because he was ordained to the office of a Mediator, and ended

Maschiach.

Epist.
200.

endued with gifts for the accomplishing of the same work of this duty. The bestowing of gifts was in reference to his humane nature, the ordination to his office was according to either nature. Christ was anointed to be a Prophet and a Teacher, who should make known the will of his Father: to be a High Priest and a Priest, that by the sacrifice of his body he might redeem us, and that he might always intercede for us: to be a King, that he might guide us by his word and Spirit. This is our duty then that by the odour of his ointments we should run after him. Draw thou us O Lord Jesus, and we shall run after thee. From Christ we are called Christians, and this name was first given them at *Antioch*, *Act. 11. 26*. Of his fulness we have all received, and he hath made us kings and priests to God our Father. We are kings that we should fight against Satan, the world, yea and against our selves.

Fortior est qui se, quam qui fortissima vincit.

He's stronger that subdues himself by

Then he that conquers greatest walls by

war.

We are Priests, that we may sacrifice to God the sacrifice of praise, prayer, contrition, alms, righteousness, and in fine, serve him in all things appertaining to a Christian life.

We are Prophets, that we may know God, and knowing him we may truly profess him: that we may be Christians not onely in outward profession, but also by inward communion, that we may be members of the Church, not onely in appearance, but also in reality and truth. As for the remaining titles of our Mediator, He is next of all called the Son of God.

He was his Son according to the Divine nature, being light of light, and God of God. And according to the humane nature after the common manner in respect of creation, and after a special manner in respect of conception. The Son is the onely begotten, for he hath

no brethren according to eternal generation, nor according to his extraordinary conception; yet the elect are called Christs brethren by reason of the Fathers adoption, and likeness of humane nature; for their liberality, charity, and for some kinde of conformity they have with Christ.

Besides, our Mediator is called Lord. Lord was a title of the Emperours, so high, that *Cesar Augustus* would not be so called, as *Dio* and *Tertullian* testifie; deeming himself to be unworthy of so great a name. It seems he did this by Divine instinct, that that glorious Title being untouch'd, might remain to the onely Son of God, *The King of kings, and Lord of lords*; who straight after came into the world. But at this time the *Turks* call their Emperour the great Lord, and the *Tartarians, Persians*, and others of the East countrey, *Sultan*, that is Lord.

Jesus is our Lord by right of creation, because all things were made by him, *Col. 1. 16.* by right of redemption, which

we have through his blood, Col. 1. 14.
By right of principality; for he is the
head of all principality and power,
Col. 2. 10.

By right of preserving his unto salva-
tion; for he giveth life eternal to his
sheep, Joh. 10. 28.

By right of the Fathers constitution,
because *the Father hath put all things un-
der his feet; and gave him to be the head
over all things to the Church*, Eph. 1. 22,
and hath made him heir of all things,
Hebr. 1. 2.

His Dominion therefore extends not
onely unto us, but unto all creatures.

Seeing therefore Christ is the Lord
of us all; we ought to be humble and
meek one towards another; for we are
fellow-servants of the Lord. *Masters,
give unto your servants that which is just
and equal, knowing that ye also have a
Master in heaven*, saith S. Paul, Col. 4. 1.
And seeing that Christ is the Lord, let
us adhere to him alone; otherwise we
shall have very many strange lords,
whom to serve, it will be most miserable.

Most

Most truly said *S. Ambrose*, O how many lords hath he who hath not one? he hath so many lords or masters as he hath sins: yea holy father, he hath so many mistresses as lusts; and certainly, thou thy self being judge, lust is a most furious mistress. Let us therefore serve the Lord Jesus onely. And if we be noble and generous Christians, let us not admit of any other government. As *Thomas Aquinas* observeth of horses, that a spirited and wel-mettled one will not admit of any other rider but his own master, and is moved onely at his beck.

Hitherto of the titles of the Mediator, he is further to be described, according to the degrees both of his exaltation or humiliation, and likewise of his exaltation.

First, Christ did empty himself, and became very low. *The word is made flesh*, Joh. 1, 14. The Son of God is made the Son of man, that the son of man might become the son of God. He is now who was, and what he is he was not, saith *S. Hilary*. Our Mediator is become God

*De Trin.
lib. 10.*
and

and man, that he might conjoyn God and man together again, who were separated and disjoyned.

Object. And if it be said, that the flesh of Christ could not be united to our flesh,

Ans. because our flesh is sinful. We answer, It doth not follow, for sinfulness is accidental to our flesh, not of the substance or essence of it, so that Christs flesh may be united to our flesh, but not as to the sinfulness of it.

If it be said that no accession can be made to God, we say That is true, if meant of perfection, but not of union.

Object. If further any object, that the humane nature cannot come or be united to God. It is true, unless that God assume it. That it is most ignominious for God to

Ans. be a creature. It is most ignominious for him to be changed into a creature, but not to be united with it, without the change of his essence.

But although there be in Christ two natures, yet there is onely one Person. Although he be God and man, yet he is not two, but one Christ, as S. Ambrose

sine

God *pro* fesseth in his Creed. The hu-
mane nature of Christ doth not consti-
tute a person, because it subsists not of
or by it self, but it is upheld or sustained
in and by the Word.

If it be objected, that God and man *Object*,
are two persons. We answer, That it is *Ans.*
true, if they be not united.

If it be said, that dead and always li-
ving, are not the same. It is true, that
they are not the same, according to the
same: But Christ was so according to
his divers natures.

If it be enquired, How is the Incarna-
tion attributed to the Son? We are to
know, that the Incarnation is the work
of the whole Trinity by inchoation, and
of the Son alone by termination. He
assumed our nature, which the Father
formed in him, out of the substance of
the Virgin by the Holy Ghost. This
substantial knitting or joyning although
produced by all the Persons, yet formal-
ly it did not knit or conjoyn the humane
nature with any, but with the Person of
the Son: as *Suarez* copiously, and other

Divines,

In 3. p.
D. Thom.

Divinaes. And of the two natures there was an union made hypostatically, or personally: not physically as the form is united to the matter: nor spiritually, as the elect among themselves, and with God; nor by help and assistance, as the mariner to the ship; nor relatively, as a friend to a friend, nor mystically, as in the Sacrament; the two natures were united inconfusedly, unchangeably, not admitting of any division, inseparably. Inconfusedly, each nature having their properties remaining; but the properties of one nature by communication of idioms is attributed in the concrete to the person denominated from either nature: as that *God hath purchased his Church by his blood*, Acts 20. 28. The Lord of glory was crucified, 1 Cor. 2. 8. this is spoken according to his humane nature. This speech ought to be taken in the concrete, not in the abstract: and it follows not, that because God is said to suffer, therefore the Deity suffered.

Secondly, the natures were united, inconvertibly, that is without the change

of the Divine into the humane, or of the humane into the Divine.

Thirdly, individedly, without division of natures, although not without distinction: they are not two, but one Christ.

Fourthly, inseparably, this union remains for ever. At the death of Christ his soul was separated from his body, but the Divine nature remained united to both after its own manner; the natural union was dissolved, and not the personal.

Thus far concerning the Incarnation in general. The parts thereof follow, the conception of Christ and his nativity.

Conceived by the Holy Ghost.

Not of the essence, but by the efficiency of the Holy Ghost: This particle of, doth not denote the matter, as if that Christ was of the Holy Ghost, for he was of the fathers according to the flesh, *Rom. 9. 5.*

God also is immutable, and the Word assumed our flesh, and is not changed into it: but *of* signifies the efficient

cient cause; because by the vertue and power of the Holy Ghost Christ was conceived.

His conception by the Holy Ghost speaks the miraculous forming of the flesh, or body of Christ without the help of man: then, the sanctifying of it from original sin, and the hypostatical union of it with the Word.

The body of Christ is thought to have been made *simul & semel*, together and at once perfect, not successively, as the bodies of men are in the space of fourty days; otherwise Christ should not have been conceived a man, but an embryo; yea he was inspired with a reasonable soul. Wickedly did *Apollinaris* say that the soul of Christ was his Divinity. His soul was heavy and sad, which is not comperent to the Divinity, at his death his soul departed from his body; but his Divinity did not recede or depart.

He was conceived for us, behold his love! how can we conceive to express it?

He was conceived of the Holy Ghost, behold

behold his wisdom! that he might be free from sin: let us mourn by reason of our impure conception. Let every one say with David, Behold, in iniquity was I conceived, Psal. 51. 5. His pure conception will cover our impurity, if that hereafter we endeavour to be pure.

So was his conception, his nativity succeeds,

Christ was born, that he might signify to us the truth of his humane nature. Born of Mary, to shew that he was of the flesh, to wit, David and Abraham, of whom Mary came. Born of the Virgin Mary, lest he should be defiled with original sin, and that the Scripture should be fulfilled; this the Prophet foretold, *Isai. 7. 14. Behold, a Virgin shall conceive and bring forth a son.*

Neither were the Sybils silent in this matter, if those things be true which are written of them. And truly Boetius in his *Treatise of Scholastical discipline*, reports a wonderful thing, to wit, that there was found in Plato's tomb a plate of gold, in which was written, *I believe*

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in the Son of God, that is to be born of a Virgin. And such a like story Nicephorus tells of a certain man, that in the time of Constantine and of his mother Irene, there was a stone chest found under the earth with this inscription, *The Messias shall be born of a Virgin, and I believe in him.*

Out of all these ariseth the confirmation of our faith, and firm consolation, that a Saviour is born, and born to us, *Isai. 9. 6.* When he was rich, he became poor for us. For our sakes he was disgraced of men; and contemned of the vulgar; he was humble, because he would not have us to be proud; he was born of a poor Virgin, that he might shew to us, that we ought not to boast in riches and honour; and that he might teach us to be contented with the meanest condition. The Virgin brought forth her Son, & she wrapped him in swaddling clothes, having taken him first in her Virgin arms, into the which he being new born the Angels had laid him, as Suarez conjectures. The Pastor of Israel manifested himself

himself to be a good Shepherd to the shepherds. The Angels brought news of great joy that should be to all people, for that a Saviour was born, Christ the Lord, in the city of *David*, and suddenly there was with the Angel a multitude of the heavenly host praising God. Jesus the bread of life was born in *Bethlehem* the house of bread. He was born in a stable, that we should not so much care for sumptuous Palaces, in which place afterwards there was built by *S. Helen* a most sumptuous Church to the honour of the Virgin the Mother of God.

*Beda de
locis san-
ctis &
alii.*

Concerning the manner of his birth, it was wonderfully singular, and singularly wonderful. Of this thing *Saint Austin* doth very admirably discourse, saying thus, Let the incredulous Jew tell me, how, or in what manner the dry rod (to wit *Aaron's*) budded and blossomed, and brought forth almonds; then I will tell him how the Virgin conceived and brought forth. But truly neither can the Jew explain the one, nor the other. *Divine mysteries are not to*

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be discussed or searched out by the understanding, but to be adored by faith, saith S. Gregory. I beleeve therefore that it is enough for us simply to beleeve, that Christ was born of the Virgin Mary. And certainly we ought piously to hold and maintain it, that the blessed Mother of our Redeemer always remained a Virgin. She was a Virgin before, in, and after her bearing or bringing forth. The which S. Jerome at large proves against Helvidius. And that place, *Mat. 1. 25.* He knew her not till she brought forth her first-born Son, notes that he knew her not at all. The like you have, *2 Sam. 6.* and the last verse, where it is said, *Michal* the daughter of *Saul* had no childe until the day of her death, that is, she never had any.

But how is Christ said to be the first-born, if he had no brethren? We answer, that Christ is so called, not because there was not any son after him, but because there was none before him.

And where in the Scripture there is mention made of the brethren of Christ, there

these cousin-germans and kinsmen are understood: so *Abraham* said unto *Lot*, *We are brethren*, Gen. 13. 8.

Hitherto of the nativity of *Christ*, his passion followeth.

He suffered under Pontius Pilate.

The whole life of *Jesus* was a passion, he suffered in his circumcision, in his flight into *Egypt*, in fasting forty days, and in his temptation by the Devil; he suffered in the want of the chiefest felicity, he suffered all kinde of evils, all humane infirmities, sin excepted: he endured poverty, injury, and the sense of the wrath of God, but without despair; and to conclude, he suffered death it self, according to his humane nature.

To teach that *Christ* felt no pain in his flesh, nor true sorrow in his soul at the time of his passion, is contrary to truth and heretical; as if it should be said, he took not upon him to be true and real man; but onely his similitude: So truly saith the Master of the Sentences,

The Divine nature did rest, that the humane might suffer; but it upheld the hu-

3 Sent. dist. 14.

mane in its agonies, that it might overcome. The cause moving God to subject his Son to sufferings, was either inward, or outward. The inward was the love of his good pleasure. The outward three-fold: the misery of sin, from whence was mercy; sin it self, from whence justice; and the tyranny of the Devil, from whence revenge: the end and fruit of Christs passion are the same in a diverse respect; the end in respect of Christ, the fruit or benefit in respect of us; and they are two, the glory of God, and our salvation.

The Judge under whom he suffered was *Pontius Pilate* the Governour of all *Judea* for *Tiberius* the Emperour: that it might be evident that Jesus was the true Messias, who was not to come till the sceptre was wholly taken away from Judah, *Gen. 49.10.* which came now to pass, *Judea* being overcome of the *Romans*. Then it is also said that he suffered under *Pilate*; that the truth of that which Christ spake concerning his being delivered up to the Gentiles might be

be manifest, *Matth. 20. 19.* Besides, be-
cause his sufferings under *Pilate* were
most heavy and grievous. For *Pilate*
scourged Christ, and with thongs, not
by his own, but by the hands of the exe-
cutioners, saith *S. Jerom.* Soon after,
when his body throughout was torn
with scourges, being crowned with
thorns, adorned with a purple robe, and
a sceptre of reed, by a new kinde of moc-
kery, as it were to act in a theatre, *Pi-
late* brings him in a King of misery to
be beheld of the people, and saith, Be-
hold the man. By which words he would
have moved the Jews to pity. But they,
O hard-hearted men as they were! used
Christ very unmercifully: made choice
of *Barabbas*, one notorious for lewd
pranks, to be released from punishment,
and were very instant requiring that the
most innocent Jesus might be crucified.
Pilate could have denied them, but he
would not: and against his conscience
he delivered Jesus into the hands of his
enemies. Moreover, *Pilate's* wife, whom
Lucius Dexter calls *Clandia Procula*, was

In Chr.
10. An.
Chr. 34.

D 3 earnest

earnest with her husband that he would give no rigid sentence against Christ; but the threats of the Jews did more sharply prick him than his wives advice. Perhaps *Pilates* wife dream'd that he should smart for it, which afterwards fell out accordingly, when he was sent an Exile into *Vienna* in *France*: as *Josephus*, *Ado*, and others report: and we read that afterwards out of desperation he laid violent hands upon himself.

Furthermore Christ suffered under *Pilate* an ordinary Judge, that he might absolve us from the severe judgement of God; and to conclude, that his innocency might be demonstrated: for *Pilate* gave him this testimony that he found no cause of death in him, *Joh. 18. 38*. Therefore God would have him examined, and so by consequence it was very clear, that Christ was delivered to death, not for his own, but for our sins.

Object. Against this passion of Christ under *Pilate* it may be objected, that he was slain from the beginning of the world, *Rev. 13. 8*. how therefore could this be under *Pilate*? To

To this we answer, that Christ was slain from the beginning of the world, by appointment, election, power, efficacy, acceptation, but not by execution. He was slain from the beginning, in the minde and purpose of God, in an ideal passion but under *Pilate* in a real. *Ans.*

But *Pilate* seems to be absolved from the guilt, because he did nothing but what God decreed beforehand to be done, *Act. 4. 28.* To this likewise it may be said, that God did not preordain the hatred of the Jews towards Christ: but foreknowing it, did purpose to make good use of it; and by his precognition, or foreknowledge of the evil, determined the redemption of mankind by the death of Christ. The action displeased him, the passion was acceptable. *Ans.*

The shameful act of the Jews and *Pilate* displeased God extremely; but the passion of Christ, and the redemption of mankind from thence arising was exceeding acceptable; decreed from eternity and preordained. Which is *Prosper* and other Doctors judgement in the point. *Prosper. ad objecta Galat. r. sp. 13.*

point. From what hath been spoken it is manifest, how that the wicked do execute the counsel of God although they purpose no such thing, and yet notwithstanding are not exempted from blame.

Object. But some one may say, Christ ought to suffer; and therefore neither *Pilate* nor the Jews may seem to have sinned.

Ans. He ought indeed upon supposition, a necessity being derived from a voluntary decree of his dying: for Jesus suffered because he would; otherwise he could have escaped his enemies hands.

Ye have heard that Christ suffered and under whom. It follows in the Creed, that he *was crucified*, Mat. 27. 23.

And they are urgent to have this punishment of the cross inflicted on him before any other, as being the most cruel, lingering and shameful death of all. The offender was exposed alive to the view and mockery of all people: hanging on a tree he was accursed, *Deut.* 21. 23. All kinde of hanging, not onely among the *Jews*, but among the *Romans* also, was of most extreme infamy and disgrace;

is both *Seneca* and *Livy* testifie. And this seems to be the reason, that he who is hang'd on high, is judged in a manner unworthy to tread on the earth with his feet: and therefore he is lifted up from it. *Seneca e-
pist. 101.
Liv lib.
14.*

Wherefore Christ that he might make himself of no account, did undergo this most vile and accursed kinde of death, and took that curse upon himself that was due to us, *Gal. 3. 13.*

But wherefore would God have his Son rather to be crucified then otherwise punished; the reason was saith *Tertullian*, That he who overcame by the tree, to wit the Devil, by his envious working, might be overcome also by the tree. Secondly, that by his suffering of the most cruel punishment, he might procure for us a most copious redemption, by satisfying to the full the Divine justice: so others, and from hence cometh our chiefest consolation. Thirdly to satisfie the figures and oracles of the Prophets, in the which it was fore-signified: For the brasen serpent being lifted up in the wilderness, *Numb. 21. Joh. 3.* & the sacrifices

which

*Ita S.
August.
lib 6. de
Civ. Dei.
c. 31.*

which were lifted up on high *Levit. 7.* were the types of Christ crucified. And as *Isaac* bare the wood whereon he was afterwards laid, *Gen. 22.* so likewise did Christ the wood of the Cross. One part of the mount *Moriah* was without *Jerusalem*, wherein *S. Jeram* informs us out of a tradition of the Jews that *Isaac* and Christ likewise were offered up. This place was afterwards called the mount of *Calvary*: by reason of the skulls of the condemned that were there put to death. Here *Adams* scull as some think was found, whom *Tertullian* and other of the Ancients deemed to have been buried under the Cross; some also affirming, that the blood of Christ hanging upon the Cross, ran down upon *Adams* scull, which manifests to us, that he and his posterity beleiving in Christ should be saved by his blood: and this was beleived by the godly, as *S. Cyprian* avers in a *Discourse of the Resurrection*. Which opinion is pious enough, but I know not how true. In general, it is evident that from the blood of
Christ

7. Christ there is a vertue derived most efficacious unto salvation. Let us in the mean time bewail our sins, for the which Christ was pierced through with nails: and as the Israelites looked on the brazen serpent, let us in like manner, by the eyes of faith look upon Jesus, and we shall be healed; and as much as in us lies let us be crucified unto the world: for this cause let him be wholly fixed in our heart, who was wholly fastned upon the Cross for us. *And so passe we from his crucifixion to his death.*

The Lamb of God expired on the Cross, at the same time that the evening lamb, or the daily sacrifice was offered up in the Temple: to wit at the ninth hour with the Jews, which answers to our third hour in the afternoon. The death of Christ was voluntary, no man took his life from him; but *he laid it down of himself*, Joh. 10. 18. which is certainly apparent from his strong cry on the Cross, when others being about to die, lose their speech, and do onely wheez

wheez in the throat. Not without cause said the Centurion greatly admiring, *This is the Son of God*, Mat. 27. 54. The bowing of his head sheweth the same, whereas other men die before they bow their head. And because the death of Christ was voluntary, therefore meritorious; otherwise he would not have been punished for our disobedience. Secondly, his death was innocent, which the whole History proveth, and the confession of his enemies. Thirdly, his death was precious, the dignity whereof was from the dignity of the Person, and so equivalent to eternal death.

Christ ought to die by reason of the justice of God. Sin is an offence or injuring of him who is mans *Summum bonum*, or highest good, and therefore to be expiated by the greatest punishment: he therefore that was our surety was to taste of death, by reason of the truth of God, who spake concerning the fruit of the forbidden tree, *in the day that thou eatest thereof thou shalt surely die*, Gen.

2. 17.

It behoved Christ to die for the fulfilling of the prophecies, and by reason of the prediction of Christ himself concerning his death, *Joh. 12. 32.*

For the confirmation of the Testament of his grace, which was to be performed by the death of the Son of God, *Heb. 9. 6.*

From the death of Christ, as it were out of a fountain floweth our redemption: hence primarily is justification, *Rom. 8. 34.* hence regeneration, or the restoration of corrupt nature; our old man is destroyed by the power of Christs death, and sanctification is obtained: the death of Christ doth much weaken original sin in a Christian, and although the death of Christ be past, yet to this present time it doth mortifie our sins: because its vertue and efficacy endureth for ever. If so be that we apply this universal remedy of the heavenly chief Physician to our hearts. Let us therefore with the Apostle exult for joy and say, *O death where is thy sting, &c. 1 Cor. 15. 55.*

*Mors
mortis
morti
mortem,
mors
morte re-
demis.*

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This bondage of death Jesus undertook that he might procure unto us the liberty of eternal life. *True real death seiz'd upon him, that we might attain to true life,* saith S. Ambrose.

Object. But if Christ died for us, why then
Ans. must we die? We answer, Our death is no satisfaction for sins, but an admonition to us of the reliques of sin inherent in us: a cleansing us from them, and a passage into eternal life. Holiness is the end of our redemption, let us not then indulge our selves in pleasures. The most sweet Jesus vouchsafed to die for our sins, and because of this his unspeakable love, we should rather choose to die, then to rush into sin. But, oh the misery of it! most holy Jesu, how few mortals are so affected with sorrow for the dolours of thy death, that they love holiness of life and piety.

Christ laid down his life for his friends, yea for his enemies: let us in like manner love others if occasion require; which thing the most holy Apostle S. *John* ureth in his 1 epist. ch. 3. v. 16. This love

is heartily to be wished; but can hardly be expected from a sort of men too too cruel. To conclude, death to believers is nothing but a disguised thing to scare them; let us therefore be faithful unto death and not afraid to die.

Hitherto of the death of Christ, his burial follows.

The bodies of the dead ought to be decently buried. They are esteemed inhumane who neglect this. Amongst these were the *Lotophagi*, a people of *Africa*, who cast the bodies of their friends into the sea. The *Sabeans*, who threw the carcases of kings amongst dung-hills. The *Scythians*, who to honour those whom they loved, did in their banquets devour their dead carcases. The *Hyrcanians*, who gave them to dogs or wilde beasts. All these are detestable.

But although the death of Christ were ignominious, yet his burial was very honourable. For he was buried by men of quality; *Nicodemus* a great Lawyer, and *Joseph* a Counciller and Citizen of *Jerusalem*. These were disciples before
but

*Historici
& Geo-
graphici
passim.*

but secretly, now they appear openly, so great was the vertue of his passion. Moreover, many noble and religious women helped forward this work. The honour of his burial is evident also by other circumstances: his body was embalmed with abundance of spices and wrapped in costly fine linen. Christ was buried in a new sepulchre, hewn out of a rock, lest that if another should have been buried there, another might have been said to have risen, as the Fathers note. The New man would be buried in a new sepulchre, and in a garden, that his body might be sown there, and bring forth the fruit of resurrection. That as in a garden *Adams* sin was committed, so in a garden it might be expiated and satisfied for. As his nativity was from the unstained bed or chamber of a Virgin, so likewise his burial might not be defiled by any dead body. He would be buried in another mans sepulchre, that as he was born in another mans house, so being dead, he might lie in a grave that was another mans. And he would not
have

have a proper burial place, or sepulchre of his own, who had no proper cause of death in himself. The sepulchre of Christ was a place of the chiefest devotion. *S. Jerom* speaking of *Paula* saith, That at her entrance into the sepulchre of the Lord, she kissed the stone and the very place where Christ had lien. The pilgrimage to this glorious sepulchre hath been most famous from all parts of the world. The Turk a most malicious enemy, getteth much profit by the visitation of the place, which for this cause, or for fear of punishment, he hath not yet destroyed. I think it not necessary for us to take so long a journey, we may meditate on this matter more safely at home. And although there is appointed a solemn procession at *Livorno* for the memory of Christs burial, where the blessed Virgin and other women sorrowfully following the dead corps, are wont to be represented, yet we doubt not but that a pious soul may perform this without such pomp or ostentation.

Christ was buried, that the types of

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the Old Testament might be fulfilled; to wit that of *Jonah* and others. As *Jonah* was three days and three nights in the belly of the whale; so Christ foretold concerning himself; *Matth. 12. 40.* Besides, he was buried; that it might appear that he was truly dead; and that we might know that our sepulchres are sanctified by his being buried; no more to be horrid places; but sweet and quiet chambers; in which we may rest until we shall be raised up; hence our burying places are called *reposoirs*; places for the dead to rest or sleep in.

We therefore being buried with Christ by baptism into his death; ought to walk in newness of life; *Rom. 6. v. 4.* where the Apostle alludes to a rite of baptism; which was by plunging; for his body who was baptized in this manner; was in as if buried in the waters. And they that were baptized were wont to be thus plunged thrice in the waters; by an allegorical similitude to represent Christ dead; and three days immersed or drowned in the Sepulchre. But S. Chry-

fastom faith, the tropological meaning of it was, to signifie that as Christ by his corporal death is dead unto this world, so we likewise by a spiritual death should die to the same world, and to sin its lord and king, and with a purpose to lead a new life, as *Tertullian* expounds it, *Let not sin therefore reign in our mortal bodies, that we should obey it in the lusts thereof: let us not be buried as it were in sleep and wine, but let us reckon our selves dead unto sin, and alive unto God through Jesus Christ our Lord.*

The death of Christ is explained, proceed we to his descension into hell.

Hell in the Scriptures is taken many ways: properly for the place of the damned, metaphorically for the greatest sorrows and infernal anguishes: moreover for the grave, and sometimes for extreme ignominy. Hence arise the diversities of opinions concerning this Article. Some interpret it of the grave, but if so, the same should be twice put in, and declared by a more obscure one, which in so perspicuous a Compendium it is not

likely would be done. It matters not much that this Article was left out in the *Nicene Creed*; perchance the reason of it was because it never came into disputation. Howsoever *Eusebius* who was present at the Council, delivereth the same; as also *S. Athanasius* in his Creed, received by the Church, although he omits the burial. Others expound it of the torments of hell. Which if they understand thus, that Christ before his death felt torments equal to the infernal, this opinion is pious enough; but if their meaning be, that after his death he did really feel the pains of hell, it is impious: for before this all things were finished. If we say as *Durandus* doth, that Christ descended into hell virtually, or effectively, that is to destroy hell in the behalf of the faithful: or if with others, that Christ descended to the lowest degree of exinanition, or emptying himself: verily these opinions contain nothing in them of falshood: But some refer this descension to the soul of Christ. This opinion that you meet with

with in *Noels* Catechism, our Church seems to approve of; in this sense Christ is said to have descended into hell, that he might demonstrate himself to be Conquerer over the devil, and all the infernal host, that he might strike terour into the devils, and triumph most powerfully over them. Many write many things concerning this matter. But my judgement is, that this Article ought not to be handled subtilly or scrupulously. Our English Confession hath so appointed it in the third Article. Even as Christ died for us and was buried, so also is it to be beleaved that he went down into hell. Here is nothing determined of the manner of his descension. Let idle wits by their curious speculations search out this, and here if I be not deceived they will finde somewhat to do. Let it suffice us to beleave, that Christ descended into hell, and hath performed all things necessary to our salvation: but for the manner how, this hereafter will be better known.

The Papists who have been bold very

accurately to describe the parts of hell, are not yet agreed, whether Christ descended onely into the limbo of the fathers, or into Purgatory also: whether he delivered any from thence out of his special grace and favour, as *Thomas* doth conjecture: or whether he delivered all, as *Bonaventure* and *Gabriel*: or whether also he descended into the place of the damned, as *Bellarmino* affirms. They feign that he descended that he might deliver the Fathers out of limbo: but we say plainly that limbo is not known or mentioned in Scripture, that the souls of the godly were in the hand of God, not in hell; that the Fathers were redeemed by vertue of the merit of Christ, the Lamb slain from the beginning of the world, and not at length freed by Christs descension.

Object. Neither is it any obstacle, that Christ did preach to the spirits in prison, 1 *pet.*

Ans. 3. 19. That place is thus explained, Christ by the spirit, that is, by his divinity, went, that is, being sent to the Church by the Father from the beginning,

ning, and preached, not by himself, but by *Noah* to the spirits in prison, that is to men, whose souls are now in hell, who were in time past disobedient, that is before the flood, while they then lived! But it may be objected out of the same *Object*.

Apostle, that the Gospel was preached to them that were dead; *1 Pet. 4. 6.*

Here lieth the fallacy in the words *Answer*, or sentence; The Gospel is preached to the dead, that is, to those who were dead, when *Peter* wrote these sayings: but it was preached to them when they were yet alive. Others with *S. Austin* interpret this verse of the Gentiles being spiritually dead before conversion.

I confess many places out of the *Fathers* are brought against the *Protestants*: but this consequence holds not good; some affirm it, therefore it is true.

We must know also, that the *Fathers* have uttered many things *Rhetorically* concerning the efficacy of *Christ's* descension into hell, and have amplified them in lofty expressions: acting like *Ecclesiastical Orators*, and therefore ma-

king use of Rhetorical figures, not onely to teach magisterially, but also to perswade and move the affection. Let others contend concerning this matter: but thou O Christian soul, hold this faith, that thou hast faith sufficient to beleieve, that the descension of Christ is the cause of thy ascension on high.

And so from the degrees of Christs exanation, and the state wherein he was, before he made it evident that he was alive, let us pass to the degrees of his exaltation, amongst which the first that offers it self is the resurrection from the dead.

The third day he rose again from the dead.

Christ is said to have risen again on the third day, not fully complete, but being begun: which is typified by *Jonah*, Matth. 12. 40. It seemeth notwithstanding that Christ was not three nights in the Sepulchre, no not so much as by parts, but onely the night of the Sabbath, and of the Lords day. Here therefore it is to be noted that their days

were

were reckoned from one mid-night to the other. Christ was in the Sepulchre part of Good Friday, all the Sabbath day, and part of the Lords day, on the which he rose early in the morning. And so the *Romans* who then ruled over the *Jews*, did compute their days and nights.

Christ rose on the third day: not sooner, that it might manifest him to be truly dead: not later, because he would not hold his disciples and others any longer comfortless.

He rose, that by his resurrection from the dead he might declare himself with power to be the Son of God. And this was merely an effect of his divinity, to quicken himself by his own vertue and power; wherewith, being the Son of God, he was invested.

That the Father is said to have raised *Object.*
the Son is no hinderance to this, *Eph. i.*
20. This cometh to pass by reason of *Answ.*
the unity of essence in both, which is so great, that whatsoever the Father doth, the same also is the Son said simply to do.
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He rose that he might demonstrate himself to have satisfied for our sins, and to have purchased true righteousness for us. Unless he had risen, we had been yet in our sins, all our faith would have been in vain, 1 Cor. 15. 17. He rose for his own and his Fathers glory, for the dignity and authority of his Person. Because of his office, he ought to reign for ever, and always to intercede for us. He rose for our salvation, for our justification, for our regeneration, for our resurrection and glorification. That he might raise up our bodies at the last day; the head being risen, the members cannot but rise: like as *Adam* brought death upon himself and his posterity, even so *Christ* life; the Lord makes the faithful coheirs of his glory; let us therefore rise again to the life of grace, and persevere in the same.

Object. It is objected that these benefits flow from the death of *Christ*. We answer, that *Christ* did merit them by his death; but they are declared and applyed by his resurrection. And if it be further said, that

that these benefits were given to the faithful believers under the Old Testament; our answer is, This was done in respect of the resurrection to come.

But may some say, the ungodly also shall rise again. They shall rise again indeed, but to the judgement of condemnation, not of absolution. And these things out of many concerning the resurrection of Christ.

His Ascension follows.

Jesus like the Sun at his full meridian ascendeth the highest Heaven. He ascended from the mount of *Olivet* to *Bethany*, and not onely into the aerial and stary heaven, but also into the empyreal, into the seat of the Blessed. He ascended according to his humane nature.

But we have it *S. John 3. 13.* the Son of man was then in heaven. But this was spoken by communication of idioms, whereby the properties of either nature are attributed to one and the same Person of Christ, by what name soever expressed. He was there then according to his Divinity.

Object.

Ans.

But

Object.

Answ.

But he that descended hath also ascended, saith the Apostle, Ephes. 4. 10. He did not descend as man, it seems therefore that neither did he ascend as man. But here the kinde or manner of the predication is changed; the Divinity descended, that is, did shew it self in a place where before it had not so discovered it self. And even as Jesus did discover or manifest himself in his humane nature, in like manner he ascended.

He ascended on the fourtieth day after the resurrection; in this space he would instruct his disciples concerning his kingdom. He ascended visibly and locally: he ascended into heaven.

Object.

Answ.

But S. Paul saith, *he ascended far above all heavens*, Eph. 4. 10. That is say some, far above all the starry heavens: others determine that this doth not denote the sublimity of the place, but the excellency or highness of the Divine Majesty; because he hath all things in subjection under him. Some will have Christ to be in a void space above the heaven, and with his feet to stand upon the outmost surface

surface of the highest Heaven where the Saints live under him. But the words of the Apostle compel us not to the belief of this. He may be said to have ascended far above all heavens, when he ascended into the supreme or highest Heaven, and to the most worthy place therein: even as we say, not onely he that gets up to the very top, is said to ascend a tree or a tower, but he also that climbs up to the higher boughs or steps, although he stays beneath the top.

But it may be objected, that Christ *Obser.* promised he would be with us to the end of the world. But this is to be *Ans.* understood of the Deity of Christ, of his grace and power spiritually, not of his humanity, and corporally. Christ ascended, that he might intercede for us: and although the intercession of Christ was before his ascension, yet it depended upon this glorious intercession. It was made before in the worth of the sacrifice that was to be offered, but now of that which hath been offered. Secondly, Jesus ascended as an eagle, that we although

though but worms, may ascend with him. *Adam* had shut up heaven, *Christ* opened it again. And although *Enoch* and *Elias* ascended before him, yet it was not by their own but *Christ's* power, by which also he himself ascended. Thirdly, *Christ* ascended, that he might give the Holy Ghost: and although he was given before, yet it was in regard of the Ascension, and after it in a more plentiful manner.

Hitherto of the Ascension of *Christ*, his sitting at the right hand of the Father followeth.

The right hand is attributed to God *per alogos monitionis*, that is, by a borrowed speech from men, and it signifies the chiefest power and glory. To sit at the right hand, is a phrase taken from the custom and manner of kings, who place those whom they honour at their right hand, and cause them whom they set over the affairs of the kingdom to sit together with them. So *Christ* is said to sit at the right hand of God the Father, because the Father, after he had finish-

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ed our redemption on earth crowned him with the chiefest glory, above all Angels and men in heaven, and declared him to be Head and King of the Church, by whom he would immediately govern all things both in heaven and earth, and whom he would have to be adored of all creatures, *The Lord said unto my Lord, Sit thou on my right hand,* saith the Prophet, *Psal. 110.*

The sitting therefore at the right hand of God, is the singular and proper dignity of Christ *Deus & homo*, God and man, conferred upon him by the Father after his Ascension. And it consists, First, in the perfection of his Person, or the equality of the Word with the Father, which indeed he did not then first of all receive, but it being veiled in the time of his humiliation, he did again make apparent or manifest. Secondly, this dignity consists in the perfection of the humane nature, which, the infirmities being put off or laid aside, is adorned with supereminent and surpassing excellency of gifts, wisdom, and power. Thirdly, this

this dignity consists in the perfection of his office, because Jesus is constituted or appointed Head of the Church. This true *Trismegist* is King, Prophet, Priest. And although he was the Head of the Church before, yet was not that according to both natures nor always exalted.

Fourthly, the dignity of Christ consists in the perfection of his honour, because he ought to be acknowledged and extolled by all as Lord of all. All things are put under Christs feet by reason of his glorious victory, and although some things may seem to be refractory to him, yet they are to be repressed by him at his will and pleasure.

Object. It may be objected against the sitting of Christ at the right hand of God the Father, that S. Stephen saw him standing at the right hand of God, *Acts 7.55.*

Ans. But by this posture he expressed Christ, his readiness to assist them that are his Champions, as when Christ is said to sit at the right hand of God, thereby is shown the Majesty of Christ glorified; therefore both of them are true

true in a diverse respect. Besides, some may argue after this manner, The right hand of God is every where; the humane nature sitteth at the right hand of God; therefore it is every where. But in this argumentation you are to say, there are four terms, as in this which follows; The sea compasseth the whole world; a certain city is situate by the sea: therefore a certain city compasseth the whole world. Neither also doth the uniting of two inseparable things require, that wheresoever one is, the other should be; but onely that they are somewhere together, and not at a distance. This is evident in the soul and in the head, which are united inseparably: and yet, not wheresoever the soul is, there is the head, when as the soul is in the feet, where the head is not. But let us give over this subject, and be of good courage. Christ sitteth at the right hand of God the Father, interceding for us. O how great a comfort is this? Let us therefore embrace the Lord Jesus with our chiefest love, and do his will:

so we shall be blessed when he shall come to judgement: of which there is mention made in the next Article.

From thence he shall come to judge the quick and the dead.

That word [*From thence*] designs the place from whence the Judge shall come, namely from heaven. He shall come from thence, whither the disciples saw him ascending, *Acts* 1. 9, 10. And although the work of judgement may be assigned to every one of the Persons, according to decree, consent and authority; yet the exercise of this visible act, and the execution is committed to the Son, as he is the Son of man.

Object. As for that place, *Joh. 5. 22. The Father judgeth no man:* to it we say thus,

Answ. He judgeth no man alone and without the Son, but by the Son.

Neither doth that of Christ in any wise contradict this, when he saith, *Joh. 12. 47. I came not to judge.* He speaks there concerning his first coming in the flesh, in the which he came not to condemn the world, but to save it, and

and not of his second coming, which is unto judgement.

Neither is that which is said of the Apostles, that they shall judge the twelve tribes, Matth. 19. 28. and of the Saints, that they shall judge the world, 1 Cor. 6. 7. any let hereunto, for this shall be done of them by way of approbation, not of authority.

The end of Christs Advent or Coming is explained by the distribution of the subjects, that he may judge both the quick and the dead: under which terms all men altogether are comprehended, who are said to be quick or dead, in respect of that state which precedes the judgement. The quick being they whom the last day of judgement shall surprize alive, who in a moment shall be changed from a mortal condition to an immortal. The dead, those who from the beginning of the world have departed this life, and before the last day, shall be raised up at length by the trump of the Arch-angel, and presented before the judgement-seat of Christ.

Christ: and the Angels are included also who kept not their first station, Jude, v. 6. and are therefore reserved in chains under darkness, to the judgement of the great day, 2 Pet. 2. 4.

Object. It may be objected, that the devil is now judged, Job. 16. 11. and he that believeth not is condemned already, John 3. 18.

Answer. We answer, that this is done in part, to wit, in the word of God, in their own consciences, or in respect of the beginning of their punishment, but they shall be judged afterwards, in regard of the manifestation and promulgation of the judgement already made; the exasperation of the punishment, and the consummation of the torments both of body and soul.

The last judgement shall be set up, that every one may receive what he hath done in his body, whether it be good or evil, and that the justice of God may be published to the praise of it. Since God is just, it is necessary that it be perfectly well with the good and
godly,

godly, and that the wicked and impious be for ever miserable; this very thing is not done in this world; therefore it is righteous to recompense to them who trouble the godly, trouble; and to you who are troubled rest, when the Lord Jesus shall be revealed from heaven, *2 Thess. 1. 7.*

That there shall certainly be a judgement, this we know against the Epicureans; but the year, moneth, day and hour, we know not; no, not the Angels in heaven, *Mark 13. 32.* The Fanaticks err, who either out of an enthusiastical revelation, or Arithmetical calculations; and Astrological prognostications; do set down the time when the judgement shall be, but without a right judgement. Let us in the mean time prepare our selves all our days, and moments of our lives for the coming of Christ; and let us take heed lest that day come upon us unawares, and finde us unprepared. The last day is hid from us, that we might watch all our days: it is always unknown, that it may be always expected;

let therefore that terrible trumpet ever
make this noise in our ears, *Arise ye*
dead, and come to judgement.

The second part of the Creed was
concerning the Son of God; the third
follows, of the Holy Ghost. *I beleeve*
in the Holy Ghost.

We are to beleeve, that the Holy
Ghost is God; and that he is the third
Person of the Trinity, equal to the Fa-
ther and the Son in all perfection. This
is clear out of Sacred Writ, and the do-
ctrine of the Church, which do render
equal glory, to the Father, the Son, and
the Holy Ghost.

Object. Yet it may be said, that he who re-
ceives from another, is not his equal,
But the Holy Ghost hath received
something from the Father and the
Son: *Ergo.*

Ans. This is true of him who receiveth part
from another, in time, successively, and
by grace: but the Holy Ghost received
from the Father and the Son the whole
essence from eternity and by nature.

Some may object, that he that is sent,

is not equal to him that sendeth: but this doth not hold, where the mission or sending is by a voluntary consent.

He is called a Spirit, because he is a spiritual essence, and that by way of excellency, because he is far above all created spirits.

It may be objected, that the Father *Object.* and the Son are by way of eminency Spirits, and holy.

So they are indeed absolutely, and by *Ans.* nature: but this is attributed to the Holy Spirit by appropriation, as it were a characteristical note, and because his proper office is to sanctifie the elect. He breathes into our hearts good motions, and he himself was breathed from the Father and the Son, as from one principle or beginning: and this is that which the Oriental or Eastern Fathers do teach, when they say that the Holy Ghost proceedeth from the Father, by the Son: even as we say an apple cometh from the root by the branch, yet the root and branch are not two principles. The pool ariseth from the river,

and the river from the fountain: but the water of the fountain, river and pool, are all one and the same. The Father as the fountain, begetteth the Son, as the river. The Father and the Son, as the fountain with the river breathe forth the Holy Ghost, as it were a pool: yet their essence is one and the same. The late *Grecians* are accused, because they think that the Holy Ghost did not proceed from the Son: neither will I contend very much to excuse them; but if their doctrine were with moderation explained, perhaps the difference between them and us may seem to be in words and not in the thing it self. And if any urge us more morosely, that it is no where said, that the Holy Ghost proceeded from the Son, we will not contend about the word, if he be granted to be the Spirit of the Son no less then of the Father, and to be sent from the Son as from the Father, which is all one in sense as to proceed. Neither do I beleieve that the *Grecians* will deny this. Certainly this procession is done in

an unspeakable manner, and how it may be done, is not for us to search over-curiously.

The Spirit is said to be Holy, because he is essentially holy; when as the Angels are so by the grace of creation, believers by the grace of adoption. And again he is said to be Holy, because he is the Author of true or perfect holiness; he is a quickening Spirit, because he is the efficient cause of spiritual life in our souls. The body is dead without the soul, and the soul is dead without the Spirit. Let us say with David, *O Lord renew a right spirit within us*, Psal. 51. 10. and so the short third part of the Creed is briefly explained.

The fourth follows; *I beleeve the holy Catholick Church.*

I beleeve the Church was, is, shall be, and that I am a lively member thereof: I beleeve not in the Church: the affiance of the heart is to be directed onely to God. This Church is a company of men that are called; who do embrace the word of God, and that
rightly

rightly use the Sacrament. The Church is called *Ecclesia*, from the Greek word ἐκκλησιαν, to call forth. The convention or meeting of Citizens amongst the *Athenians*, who were called forth by the Cryer from the rest of the company to hear the judgement of the Senate, had that name given them: answerable to which there are a company of the faithful amongst Christians, who by the preaching of the word are called out of the kingdom of the devil, to hear Gods will and pleasure. The Church is called holy, because it is sanctified by the most precious blood of Jesus, because by his merits it is purified through the word, sacrament and faith, and because it is taken up in the holy exercises of Divine worship, and Christian charity. They are not true members of the Church, who abroad in the world shine in sanctity, and at home abound in iniquity: nor those, who are like to the lascivious Monks, whose body is in the Quire, and their minde in their chamber: of whom *Innocentius*

judg'd

said

said of old, *In the night they embrace
venery, and in the morning they adore the
Virgin.* From outward sanctity we can-
not necessarily conclude the inward ho-
liness of the Church. But beloved, be
you holy within and without. To be
Saints and seem so is good, to seem and
not to be such is worst of all. *Feigned
sanctity is double iniquity, saith S. Austin.*

To proceed, The Church is called
Catholick, that is, Universal. This
word is not written in the Scriptures,
but after the times of the Apostles it be-
gan to be used.

The Church is so called, because it
is gathered out of all kinds of men
throughout the whole world, and be-
cause it doth profess and approve of the
Catholick doctrine of the Prophets, of
Christ, and of the Apostles, by an una-
nymous consent. So Catholick is the
same with Orthodox, and it is opposite
to heretical: as it was first of all oppo-
sed to the *Arrian* heresie, and to others,
not judging aright of the Trinity. And
they were called Catholicks, who did
follow

follow the true doctrine of the Divinity of Christ as it was expounded by the *Nicene Council*. This signification of Catholick is the most principal one. Where there is not an universality of the faith, there the universality of time and place is of no avail.

Object. If any one should say that the Church of *Rome* is Catholick in respect of place.

Ans. It is a contradiction in the adject, because all and one do not agree; The Universal and Individual, the whole and the part. Neither is the Romish Church Catholick in respect of the doctrine of it, because it is foully fallen from the faith, and fosters most grievous errors.

Neither doth that make for it, that it is called Catholick. For it is not enough to be so called, but to be such. We are not to look what is done, but what ought to be done. The Pontificians are called Catholicks by us, but either according to their own opinion, or ironically, even as they call us the Reformed. But ours is the true Catholick Church, because the doctrine there-

of was declared by the Apostles throughout the whole world, and because it is entertained and received by men of all sorts, because it was proposed in all ages, although not in a like degree, and for that it is consonant and agreeable to Holy Writ. Let others please themselves in the beautiful shell of a name, we had rather obtain the kernel of the thing.

Hitherto concerning the Church, now let us treat something of the *Communion of Saints* in the Church.

Communion is a relation between two or more having something common.

Saints are the members of the Church, which are said to be holy, either for the imputation of Christs righteousness, or their begun conformity to the law, or for their separation from the world.

The communion of Saints is the common possession and interest, which the members of the Church have amongst themselves in Christ their Head,

Head, and all his benefits and gifts. This communion therefore consists, First, in the union of the members of the Church with their Head Christ, which is not the subsistence of the body of Christ within our bodies, but the inhabitation of the same Spirit. And truly they are three, yea four times blessed, whose fellowship is with the Father, and with his Son Jesus Christ: concerning which Saint *John* speaketh in his first Epistle, chap. 1. verse 3. Good God, what a noble association is this? What is more desirable in this life then to have perfect amity with God the Father and Christ, by faith, by hope, by reciprocal love, by mutual colloquies, obsequiousness, joy, by the communication of good things, as it is between a father and an adopted son, between the bridegroom and the bride. I beseech you therefore by the plentiful effusion of the blood of Jesus on the Cross, that ye walk with God, or have your conversation with God.

not

not in the darkness of unbelief, or of sin, but in the light of faith, grace and vertue. God by his nature is light, void of darkness, if ye would be joyned to him, ye must of necessity bid adieu to darkness, and your delightful sins.

The second part of this communion is the union of the members of the Church between themselves, *we being many are one body in Christ, and every one members one of another*, saith the Doctor of the Gentiles, Rom. 12. 5. and from thence the holy man doth infer golden or precious precepts, amongst some other these, *Let love be without dissimulation: Communicate or distribute to the necessity of the Saints: rejoyce with them that rejoyce, weep with them that weep: be of the same minde one towards another: as if he should say, I would have such a sympathy or fellow-feeling among you Christians, as to be equally affected both with the good and evil things of all, whether in prosperity or adversity.*

Beloved

Beloved Auditors, yeeld ye obedience to these admonitions of the Apostle. Be ye endued with humanity, or brotherly love, charity, meekness, bounty: let it be a shame to Academians, who ought to be more rational creatures then others; to be given to anger, brawlings, envyings, disobediences, evil-speaking, inhumanity and revenge; shun these vices which become not the Students of humane learning, and after the examples of the Christians of the Primitive Church, Be ye of one heart and of one minde, *Acts 4. 32.* And if ye shall forgive others the injuries that are offered unto you by them, ye shall also obtain remission of sins from your heavenly Father. The which is treated of in the following words:

I beleeve the remission of sins.

Forgiveness of sins is the will or good pleasure of God, whereby he forgiveth beleevers both the sin, and the punishment due to sin for Christs merits

merits sake. *Yea*, their most enormous sins shall be forgiven, for it is repugnant to the infinite goodness of God to be overcome by any humane wickedness. He doth injury to God that despaireth of his mercy; rightly *Saint Augustine* against those words of *Cham*, *Genesis* 4. *My iniquity is greater then that it may be forgiven.* After this manner saith he, *Thou lyest Cain*, for the goodness of God is greater then the iniquity of all men; and elsewhere he hath written, That greater is the mercy of God then the misery of all men. Verily, it is a most excellent speech of his unto A God in his meditations: *Although O Lord, I have committed that for which thou mayest condemn me; yet thou hast not lust that whereby thou mayest save me.* It is most true, for if a sinner do repent, the Lord will not remember his iniquities. *He that wicked forsake his way, and turn again unto the Lord, and the Lord will have*

have mercy on him, *Isai. 55. 7.* In God there is omnipotent mercy, and merciful omnipotency; such is the benignity of his omnipotency, and the omnipotency of his benignity, that there is nothing that he will not, or cannot forgive a believing soul: yea, oftentimes beyond remission God bestows most abounding grace. What cannot repentance do? Who in the secular state sinned more enormously than *Paul*? Who in the religious mode out of measure than *Peter*? Yet they by repentance did not onely attain to the ministry, but also the mastery of holiness.

But to explain this Article more fully, We must know, that God is the principal efficient cause of remission; He alone can forgive sins primarily, or by chief authority. But the Priests or Ministers of the Church are onely administering causes as they are messengers of the Divine forgiveness. God onely

only of himself forgiveth sins, because he cleanseth the soul from the inward blemish or stain; and releaseth it from the debt of eternal death; but he hath not granted this to the Priest; to them notwithstanding he hath given the power of loosing and binding, that is, by shewing them they are loosed and bound, as *Lom-4 Semi Dist. 18.*
hard writes,

Some may say, that it is not agree- *Object.*
able with the justice of God to forgive sin, and not to punish it.

This is true, if he punish it neither *Ans.*
in the sinner, nor in another; to wit, the surety: But God hath punished sin in Christ.

Some may object again, that it is an unjust thing to punish the innocent for the offender. We answer, It is not, if the innocent party offer himself spontaneously to punishment, if he can go through it and get out of it; and if this tend to the glory of God, and the salvation of men,
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all which conditions do meet very well in Christ.

It may be further objected, that this remission of God is not freely bestowed; because satisfaction was required to the forgiveness of sin. But we say, the satisfaction required was not made by us, but by another. If we be urged still, that he who on such condition forgiveth, doth not forgive freely. It may be answered, It is true, unless the party that requires it doth also give the satisfaction: But God the Father hath given his Son, that he might satisfy for us.

Hitherto Of the remission of sins, the resurrection of the body, or flesh, followeth.

Credo resurrectionem carnis.

I beleeve the resurrection of the body, or flesh.

It is a very difficult thing to understand by the sense or perception of corrupt

corrupt reason, how or in what manner the same body should rise again, after so many transmutations, and be reunited to the same soul: And therefore many in the Areopagus derided *Paul*, when they heard of the resurrection of the dead: yet by the light of faith it is most clearly manifest that there shall be such a resurrection; It will not be difficult to them to beleieve this, who do beleieve, that with God there is nothing difficult: the restitution of the body or flesh is by far easier then its first constitution or forming. It is of lesser concernment by much to restore that which hath been, then to make that which never had any being. He which could make all things out of nothing, can easily raise again our bodies out of something; to wit, restore them out of the dust of the earth: and why should we admire, that that could be born again, which hath had a being, when as

we behold that to have a being which never had any before. Holy Job in the Old Testament, an Evangelical man before the Gospel, doubted not of this thing: *I know*, saith he, *that my Redeemer liveth; and after that worms shall consume this body of mine, yet in my flesh I shall see God: whom I shall see for my self and not another*, Job 19. 25. Thy dead men shall live, saith Isaiah to the Lord, together with my dead body shall they arise, chap. 26. verse 19. And in the New Testament, the Lord Jesus, John 5. 28. doth most apparently attest the self-same thing: *The hour shall come, in the which all that are in their graves shall hear his voice; and they which have done good, shall come forth unto the resurrection of life; but they that have done evil unto the resurrection of condemnation.* S. Paul also very notably confirms the resurrection by very many arguments, 1 Cor. 15. the which arguments I desire you

you to search out from thence. The Sadduces therefore have asserted, who beleev'd not the resurrection, *Acts 23, 8.* and the Epicureans, who practise the like with them; to whom death is the utmost bound and end of all things.

It may be objected out of *Ecclesiastes* Object. *chap. 3, verse 19,* that there is one and the same event both to man and beast. But the beasts rise not again, therefore neither do men rise again.

To this we answer, The Preacher *Ans.* speaks there according to the judgement of a natural man, whom he brings in the speaker, and afterwards refutes his opinion: Moreover, he speaks of the general qualities of man and beast, but not the special; and he shews wherein the similitude holds between men and beasts, to wit, in the natural death; but he doth not speak of the state and condition after the natural death.

Besides, bodies shall arise again the same in number, and with perfection and beauty: in the same form, as it is likely, which men attain to, if they come to mans estate. Our bodies shall be like to the glorified body of Christ, *ἡ ποῖον*, not *ἡ ποῖον*, in quality, not in quantity, *& aliquoliter*, *non equaliter*; and after some fashion, but not equally. Our bodies shall be spiritual, not in substance, but for certain qualities and proprieties: they shall have agility, subtilty, and be incorruptible.

The Anabaptists err, who denie that bodies shall arise again the same in number: and affirm that at the second coming of Christ new bodies shall be created.

Origen also was in an error, who was of this opinion, that it should be an aereal body, not a carnal that should rise again: It is very warily warded in the Creed, that the very self-same flesh shall arise. For the resurrection is

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of

of the same body that did fall: as the word it self implies.

So far concerning the doctrine of the resurrection. That which remains for me to do, is to warn and admonish all, yea and my self too, that even now we would arise to the life of grace, that by so doing we may hereafter arise to the life of glory, of which there is mention made in the last Article;

I beleeeve the life everlasting.

In hell this is the state of the wretches there, that they have death without death, in a dreadfull manner; an end without an end, a defect without defect: because that death always liveth, and the end is always beginning, and the defect knows not how to cease: death destroyeth, and extinguisheth not. God preserve and keep us from this eternity; which that he may do, let us repent, amend our lives, correct our pride: for it is not so easie a thing to be saved

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as men say. If we do this, we shall enter into life everlasting.

This life is the eternal being of those that live in heaven, which is an eternal well-being. It is called eternal life, not in regard of that part which went before, but of that which is behinde, because it is to endure for ever.

In this life there will be the necessary presence of all good, and the necessary absence of all evil. Whatsoever shall be lovely will be there present, nothing shall be desired, that shall not be there: there shall be life without death, day without night, security without fear, pleasure without grief, tranquillity without toyl, beauty without deformity, strength without weakness, rectitude without perverseness or frowardness, love without malice, truth without falsehood, felicity without misery. The blessed shall rejoyce for the pleasantness of the place which they shall possess;

self; for the delightful society in which they shall reign; for the glorified body which they shall have; in regard of the world which they have contemned, of hell which they have escaped, yea in respect of God, whom they shall behold for ever and ever.

In the life eternal there are the most choice delights, and the greatest store of riches. The good things which are there exceed all understanding, and therefore much more, that which can be said of them. I will therefore admire in silence, what I cannot express by speaking.

Lastly, it is to be noted, that this word *Amen*, is added to the Creed, as the seal of faith; as if a Christian should say, I beleeve all these things to be most true.

S. August.

S. August. de Civit. Dei, lib. ult. cap. ult.

*Non alius est finis, nisi per-
venire ad regnum, cujus nullus
est finis.*

There is no other end, but to attain
to that kingdom, whereof there is no

E N D.

